

dup
PROCEEDINGS

OF THE

TWELFTH ANNUAL MEETING

OF THE

BAPTIST STATE CONVENTION

OF

NORTH CAROLINA;

HELD AT

MEHERRIN CHURCH, HERTFORD CO., N. C.,

October 14--18, 1842.

NEWBERN:

PRINTED AT THE OFFICE OF THE SPECTATOR.

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MINUTES, & C.



FRIDAY, OCTOBER 14, 1842.

The Delegates to the Baptist State Convention of North Carolina, with a tolerable congregation from the neighborhood, assembled to-day in the Meherrin Church, near Murfreesborough, and at 11 o'clock, A. M., the opening sermon was preached by Rev. Josiah J. Finch, from Matthew 13: 31—33 inclusive.

After a short recess the Convention was called to order by the first Vice President, Rev. T. Meredith. (A. Dockery, the President, being absent) and the throne of grace was addressed by Rev. Wm. P. Biddle.

G. M. Thompson, G. C. Moore, S. J. Wheeler, C. Lillybridge, and T. B. Barnett, were appointed to supply the pulpit with preachers during the session of the Convention.

Churches, Societies, &c. were then called upon, for enrolment, when the following delegation was reported:

COUNTIES	Churches and Societies	DELEGATES.	POSTOFFICE
Wake	Wake Forest College	J. B. White	Forestville
		E. W. West	
		T. Meredith	
		L. H. Hause	
	Cross Roads	Lewis Du Pre	Rogers' X Roads
	Raleigh	Dr. S. J. Wheeler	Raleigh.
	Raleigh Association	J. S. Purify	Forestville
	Wake Union	Wm. P. Terrill	
Craven	Newbern	J. J. Finch	Newbern
		Wm. H. Cross	
		W. P. Allen	
		J. C. Stevenson	
Richmond Johnston Sampson Edgecomb Bertie	South West	Wm. P. Biddle	Core Creek
	Carthledge's Creek	A. Dockery	Dockery's Store
	Johnston Liberty	David Thompson	Smithfield
	Goshen Association	George Finnel	Faison's Depot
	Tarborough	Peter P. Lawrence	Tarborough.
	Bertie U Meeting	Thomas Gilliam	Windsor.
	Cashie Church	Jno. S. Tayloe	"
	Sandy Run	A. M. Craig	Britton's Store
	Connarissa	W. W. Mitchell	Colerain
	Colerain	Jno. Nawell	
Hertford	Pleasant Grove	Dr. G. C. Moore	Murfreesborough.
	Meherrin	G. W. Thompson	"
	Mount Tabor	D. Gatlin	"
	Murfreesborough	A. A. Connella	"
	Buckhorn	E. Howell	South Quay

COUNTIES.	Churches and Societies.	DELEGATE	RESIDENCE.
Chowan	Chowan Association Edenton	Dr. C. Lillybridge Thomas Waff	Elizabeth City. Edenton
Granville	Flat river Association.	Wm. H. Jordan T. B. Barnett R. M. McNabb C. W. Skinner	Williamsboro'
Perquimans Anson	Bethel Pedee Association	Wm H. Hardie T. Stradly	Hertford. Wadesborough.
Northampton	Smith's Church	Wm Turner	Jackson.
Henderson	Boiling Spring	Jesse Powell	Flat Rock.
Davidson	Liberty Association	G. W. Purify T. D. Oldham J. White	Halifax.
Halifax	Canocanary	C. Crutchfield	
Orange	Sandy Creek Associa'n	A. J. Battle	
New Hanover	Wilmington*		Wilmington.

*Others have been added since, which may be found in the report on contributions.

OFFICERS OF THE CONVENTION FOR THE ENSUING YEAR.

PRESIDENT,	T. MEREDITH.
1st VICE PRESIDENT,	A. DOCKERY.
2nd VICE PRESIDENT,	S. WAIT.
3rd VICE PRESIDENT,	C. W. SKINNER.
COR SECRETARY,	WM. H. JORDAN
REC SECRETARY,	J. J. FINCH.
TREASURER,	J. S. PURIFY.

BOARD OF MANAGERS.

Thomas Crocker, J. B. White, W. T. Books, W. A. Atkinson, R. M. McNabb, David Justice, William Jones, T. B. Barnett, William Pugh, William Russell, George W. Thompson, George W. Jones, R. D. Bumpass, George M. Thompson, Wm. M. Crenshaw, S. J. Wheeler, G. C. Moore, James Dennis.

S. Wait, T. B. Barnett and R. M. McNabb were appointed to nominate a Board of Managers. [This committee, at a subsequent period, reported the names given above, which it was thought best to insert in connexion with the other officers.]

Brethren Taylor, Gilliam and Skinner were appointed to audit the account of the late Treasurer.

A letter of correspondence was received from the S. C. Baptist State Convention, which was read and referred to Cor. Secretary, for him to answer.

On motion, visiting brethren in the ministry were invited to take seats with us, which was accepted by James Delk, N. M. Havens, Joseph Barkly and E. Kingsford.

Rev. E. Kingsford arose and stated that he appeared among us as the representative of the American and Foreign Bible Society; to which the President responded, and in behalf of the Convention ex-

tended the hand of christian fellowship, in token of his cordial welcome among us, and the interest we feel in the society which he represents.

S. Wait, R. M. McNabb and A. A. Connalla, were appointed to nominate 40 persons, out of whom 20 may be selected as Trustees for Wake Forest College.

S. J. Wheeler and T. Waff were appointed to inquire into the expediency of establishing a N. C. Baptist Historical Society.

Wm. P. Biddle and Geo. M. Thompson were appointed on the Agency.

T. Meredith, S. Wait, R. McNabb, J. J. Finch, L. Du Pre and A. Dockery were appointed to represent this body in the next Baptist State Convention of South Carolina.

Adjourned to 9 o'clock to-morrow morning. Prayer by S. Wait.

SATURDAY MORNING, OCT 15.

Convention met, and was opened with devotional exercises by J. J. Finch.

A letter was received from the Home Mission Society, proposing to appropriate \$250 to the benefit of the Raleigh church, to aid them in securing the pastoral services of Rev. Lewis Du Pre for one year, provided the appropriation should be approved by the Convention. The letter was referred to a committee consisting of Wm. H. Jordan and J. J. Finch.

On motion it was agreed, that the whole amount of funds sent from the Sandy Creek Association to this Convention, "to be appropriated as the Convention may think proper, shall be applied to the Home Mission department.

Committees were then called on to report.

The report on Foreign Missions, after being partly read, was laid on the table, to be taken up when more spectators are in attendance.

The committee on the Agency reported that it was expedient that we have an Agent, and recommend Rev. James Delk for that office. The report was received and the recommendation adopted. The same committee was continued, and brethren S. Wait, C. Lillybridge and Jno. S. Tayloe were added to it, who are instructed to direct and superintend the agency.

The committee on Periodicals reported, which, on motion, was laid on the table.

On motion, brethren Finch, Barnett and Moore were appointed a committee to confer with Rev. T. Meredith upon the expediency and probability of publishing a weekly paper.

R. McNabb introduced a preamble and resolutions for raising funds in future to aid the objects of the Convention, which were laid on the table for further consideration.

The Standing committee on Education were called on to report, and on motion it was agreed, that, in connexion with it, the claims of Wake Forest college be considered. The report was then

read distinctly to a crowded house, by Prof. White, of Wake Forest college. E. Kingsford, Agent of the A. & F. Bible Society moved the acceptance of the report, and followed his motion with a stirring appeal in behalf of education. President Wait seconded the motion of acceptance, and gave some affecting and yet encouraging disclosures respecting the state of education in North Carolina generally, and the present condition and prospects of Wake Forest college in particular. Dr. C. Lillybridge and J. J. Finch participated in the discussion, which, being concluded, the report was adopted, and ordered to be printed with the minutes.

Cards were then circulated to obtain subscriptions for the benefit of Wake Forest college.

On motion, the Convention took a recess for twenty minutes.

SATURDAY AFTERNOON, 3 O'CLOCK.

The Convention resumed its business.

The report on Foreign missions was called up, and, after several animated addresses from brethren, Kingsford, Delk, Lillybridge and others, was adopted and ordered to be printed with minutes.

On motion, it was agreed that the committee to supply the pulpit be instructed to select three speakers to make addresses to-morrow in connexion with the missionary sermon, with a view of furnishing information respecting the progress of missions, and of awakening an interest in the present jubilee occasion.

On motion, it was agreed, that the Convention give place to the Bible Society on Monday morning.

Adjourned till 9 o'clock Monday morning.

Prayer by E. Kingsford.

SABBATH, OCTOBER 16.

A large congregation assembled at the stand, and were addressed first, by Rev. T. Meredith from Joshua 24: 15. Rev. Wm. H. Jordan followed, and preached the missionary sermon, from Isaiah 62: 6-7. At the close of which, J. J. Finch, E. Kingsford, and S. Wait, addressed the congregation about ten minutes each, on the following resolutions:

Resolved, That the providence and grace of God, which have been so eminently displayed in behalf of the Baptist mission, from its first formation, in 1792, to the present time, demand of us, as individuals and as a Convention, an expression of devout and unfeigned gratitude.

Resolved, That as the Baptist denomination was the first honored instrument in the hand of God, in awakening the slumbering energies of the church, and of directing it to benevolent action; and as it has been permitted to take the lead in the all important task of translating the sacred scriptures into heathen languages, it is imperatively bound to maintain its commanding position, and LEAD on to final conquest and victory the consecrated armies of God's elect.

Resolved, That the motto of the devoted and venerated Carey—
 "Attempt great things FOR God, and expect great things FROM God"—
 is hereby adopted by this Convention; and we do now solemnly
 pledge ourselves before God and this congregation, that, by the aid
 of Divine grace, we will henceforth endeavour to be governed by its
 sacred principles.

At the close of the addresses the President put the question to the
 assembly upon the resolutions, separately, when they were carried by
 warm and unanimous responses.

A collection was then taken up to aid the objects of the Conven-
 tion, which closed the morning service.

After an hour's recess, to take refreshments, etc., the congrega-
 tion were again addressed by Rev. E. Kingsford, from Acts 8:8.
 Thus closed the services of this delightful Sabbath. They were in-
 structive and animated, and were attentively listened to by a large
 and intelligent audience. May the principles here advocated, the
 feelings here excited, continue to extend their influence, till the whole
 world shall be filled with the knowledge and love of God.

MONDAY MORNING, OCT. 17.

The Convention met: brother Waff led in prayer. The com-
 mittee appointed to take into consideration the proposition of the
 Home Mission Society, to aid the Raleigh church in securing the
 services of brother Du Pre, reported their approbation of the mea-
 sure, which was received and unanimously concurred in by the Con-
 vention.

On motion it was agreed that the appropriation for the Home
 Mission Society to the benefit of the Raleigh church, commence
 from the first of last September.

The committee appointed to confer with Rev. T. Meredith re-
 specting the publication of a weekly paper, reported that it is the in-
 tention of brother Meredith to revive the Recorder and Watchman
 the first of January next.

The report on periodicals was then called up and adopted.

The chairman of the committee on publications made a verbal re-
 port, which was received, with instructions that it be written out for
 publication with the minutes.

The committee on finance reported and were discharged.*

On motion the Treasurer was instructed to pay out the funds in
 hand to claimants against that department, pro rata.

On motion the Treasurer was instructed to pay out the funds now in
 hand for Foreign missions to Rev. E. Kingsford, to be forwarded to
 the Foreign Mission Board at Boston.

J. B. White, J. S. Purify, and L. Du Pre, were appointed to in-
 quire into the grounds of the indebtedness of the Home Mission to

*The Recording Secretary was not in his office when this committee was
 appointed, and not finding their names on the minutes previously taken, he is
 unable to say who they were.

the Foreign Mission Fund, and report to the Board of Managers at their meeting in June next.

On motion the Treasurer was instructed to pay to brother Stradly the amount due him as soon as ascertained.

S. Wait, G. M. Thompson and C. Lillybridge, were appointed to examine the minutes of the South Carolina Convention, to see if they contain any thing claiming the attention of this body.

The committee on Statistics reported; report received and directed to be published.

On motion the Treasurer was instructed to pay \$65 to the publisher of the minutes of last Convention.

The committee on the expediency of establishing a North Carolina Baptist Historical Society, reported the following resolutions:

Resolved, 1. That a committee of four from different sections of the state, be appointed to collect a file of all the minutes of each Association in North Carolina, and other historical data, which shall be placed in the hand of some individual for safe keeping, subject to the direction of the Convention.

Resolved, 2. That Rev. Wm. P. Biddle be requested to deliver a historical address during Saturday of next Convention.

E. Kingsford, J. J. Finch and Wm. P. Biddle were appointed to propose subjects on which standing committees shall be appointed for next year.

Biddle, McNabb and Thompson, were appointed to report on the expediency of appointing Home Missions.

On motion it was agreed that the Convention now give place to the Bible Society.

MONDAY AFTERNOON, 3 O'CLOCK.

Dr. S. J. Wheeler, Wm. H. Jordan, J. L. Pritchard, J. J. Finch and — Palmer, were appointed to represent this Convention in the next General Association of Virginia, with instructions that in case any of those appointed should fail to attend, the vacancy may be supplied with any other brethren in attendance from this State.

Rev. Wm. P. Biddle brought to the notice of the Convention, the bequest of Miss Clara Tillman, amounting to one hundred dollars, which she left for the Convention, to apply to the religious instruction of the people residing on Bay river, Craven county, N. C. J. J. Finch, Wm. P. Biddle and J. C. Stevenson, were appointed agents of the Convention, to receive the funds and apply them according to the instructions of the donor.

The committee on the agency reported, and were discharged.

Resolved, That James Delk be appointed agent of this Convention for the ensuing year, and that he receive as compensation at the rate of \$300 per annum for the time he serves *

Resolved, That brother Yates be continued as a beneficiary of this Convention at Wake Forest College the ensuing year.

*Mr. Delk at first consented, but has since declined to act as agent.

The committee on the expediency of appointing missionaries to travel for the Convention the ensuing year, reported and were discharged. Whereupon it was

Resolved, That we employ three missionaries to travel and preach four months each, and that the compensation of married men be \$20 per month, and that of unmarried men \$15.

Appointed S. J. Wheeler, G. C. Moore and G. M. Thompson to select missionaries, point out their fields of labour, etc.

Adjourned to 9 o'clock to-morrow morning.

TUESDAY MORNING, OCT. 18.

Convention met. Prayer by Dr. Lillybridge.

The committee to report subjects for Standing Committees, reported and were discharged.

Whereas the Baptist Church in Raleigh is under mortgage for the balance due for its erection, *therefore, Resolved*, That in the opinion of this Convention, the Baptists throughout the State should make an immediate and vigorous effort to secure the above place of worship to the Baptist denomination.

The committee to nominate forty persons out of whom twenty may be selected Trustees of Wake Forest College, reported; report concurred in, and the committee discharged.

The committee on the minutes of South Carolina Baptist State Convention reported: That having learned that our delegation to the South Carolina Baptist State Convention, which convened at Society Hill, proposed certain arrangements designed for the promotion of the best interests of Wake Forest College, and the Furman Theological Institution; and having seen from their minutes that the brethren in South Carolina acceded promptly to the proposition made, *Resolved, unanimously*, That this body cordially approve of the arrangement, and hereby assure their brethren in South Carolina, that it will afford them much pleasure to co-operate with them in this great and good design.

The committee to nominate missionaries for the Convention, reported progress, and were continued as the agents of the Convention over this department the ensuing year.

The resolutions of R. McNabb, proposing a plan for raising funds for the Convention in future, were called up; and after a free discussion, and various amendments, the following received the vote of the Convention: *Resolved*, That we recommend to our churches and congregations to adopt the plan of contributing *one cent or more* a week *per member*, for religious purposes.

[It is proper to add in explanation of the above, that it was the prevailing opinion of the Convention that the funds now needed for benevolent purposes, would be greatly increased if we contributed more upon system, and such an one as would give all an opportunity to contribute something. Hence they recommended the *cent a week* plan, which allows the poor to give their mite, while it places no re-

striction upon those who can give more abundantly. It was further thought better that what is raised should be contributed through the churches and associations, than to form separate societies, inasmuch as churches are, properly speaking, *Missionary Societies*. But still the resolution of the Convention only recommends to our congregations the plan of contributing a cent a week per member, while it leaves each congregation to adopt its own system in doing this.]

On motion, the Committee on Instruction were directed to call the attention of our agent and missionaries to the above plan for raising funds, in order to secure its general adoption by our churches.

A letter from G. W. Purify was read, calling the attention of the Convention to some funds left by S. Justice to the Foreign Mission. G. W. Purify, Wm. H. Jordan and T. B. Barnett, were appointed to examine the will, and give more specific instructions respecting it to the next Convention.

S. Wait, J. B. White and T. B. Barnett were appointed to see that the Treasurer elect complies with the condition required, in giving bond, etc.

Resolved, That the next session of this Convention be held at Boiling Spring Camp Ground, Henderson county, to commence on Friday before the third Lord's day in October 1843:

R. McNabb was appointed to preach the introductory sermon. L. Du Pre alternate.

S. Wait was appointed to preach a sermon before the Convention during Saturday of next session. T. Meredith was appointed to preach the missionary sermon on Sabbath. J. J. Finch alternate.

COMMITTEES TO REPORT TO THE NEXT CONVENTION.*

On Foreign Missions—J. J. Finch, Wm. P. Biddle, T. Waff.

On Home Missions—J. B. White, J. S. Taylor, Thomas Gillam.

On Education—Wm. H. Jordan, T. B. Barnett, G. W. Purify.

On Sabbath Schools—G. M. Thompson, J. S. Purify, Wm. H. Cross.

On Publications—Dr. C. Lillybridge, Dr. G. C. Moore, John Nowell.

On Tracts—L. Du Pre, A. A. Connella, L. House.

State of Religion—J. McDaniel, Hardie, Crotchfield.

Statistics—Dr. S. J. Wheeler, R. McNabb, N. A. Purify.

On motion, the Secretary was instructed to have 1500 copies of the minutes printed and distributed.

Resolved, That the author be requested to furnish a copy of the sermon preached at the opening of the present session, for publication in the first number of the Recorder and Watchman.

Resolved, That this Convention cherish a grateful sense of the hospitality and kindness received from the citizens of Murfreesboro' and vicinity during its session.

* The first name on each committee is the chairman.

Resolved, That it is the special request of this Convention, that the Chairman of each of the Standing Committees prepare a *written* report for the next Convention, and in case he cannot attend personally, to send it through some other hand.

On motion, it was agreed that we now adjourn to meet on Friday before third Lord's day in October, 1843, at Boiling Spring Camp Ground, Henderson county, N. C. Brethren Wait, Jordan, Biddle and the President, then made some affecting and animated addresses, at the close of which the President led in prayer, giving thanks for the peace and harmony of the session, and invoking the divine blessing upon its deliberations.

T. MEREDITH, *President*.

J. J. FINCH, *Secretary*.

Report on Contributions.

COUNTIES.	CHURCHES, &c.	H. M.	F. M.	EDU.	TOTAL
Wake,	Wake Forest,	4 00	12 35	23 75	40 10
"	Wake + Roads,		11 00		11 00
"	Wake Union,			10 00	10 00
"	Wm. P. Terrell,			2 00	2 00
"	Hepsibah,	5 00	5 00		10 00
"	Raleigh,	8 00	2 00		10 00
"	Raleigh Association,	16 58			16 58
"	Mt. Moriah,	6 50			6 50
"	N. A. Purdy,			5 00	5 00
"	Wake Liberty,	7 80			7 80
Craven,	Newbern,	14 00	15 30	14 00	43 30
	Samuel S. Biddle,	10 00			10 00
	Wm. P. Biddle,	10 00			10 00
Richmond,	Cartledge's Creek,	5 00	5 00	5 00	15 00
Johnson,	Johnson Liberty,	10 00			10 00
Duplin,	Goshen Association,	10 12			10 12
Edgecombe,	P. P. Lawrence,	10 00			10 00
Bertie,	Bertie Union Meeting,	10 00		5 00	15 00
"	Cashie,	6 00		6 00	12 00
"	Chowan Association,	13 33			13 33
"	Conaritsa,		10 00		10 00
"	Colerain,	5 00	5 00		10 00
"	Sandy Run,	4 00	4 00	4 12	12 12
Hertford,	Pleasant Grove,			10 00	10 00
	Meherin,	5 00		5 00	10 00
	Mt. Tabor,	10 00		4 10	14 10
	Buck Horn,	5 00		5 00	10 00
	Murfreesboro' F. M. Society,		10 00		10 00
Chowan,	Edenton,	5 00	2 00	3 00	10 00
	Mrs. Rebecca Blunt,	10 00			10 00
Granville,	Flat River Association,	12 00	12 00	14 00	38 00
Perquimons,	Bethel,	5 00		5 00	10 00
Anson,	Pee Dee Association,	5 00	5 00	4 12	14 12
Henderson,	Boiling Spring B. M. Soc. (\$20 of this to print the Burman Bible.)		23 00		28 00
North Hampton,	— Smith's,	5 00	5 00		10 00
	Liberty Association,	17 00			17 00
Halifax,	Coniconary,	4 25	4 00	1 00	9 25
Orange,	Sandy Creek Association,	54 26		20 00	74 26
	James Dalk,		1 05		1 05
	Collection on Sabbath,	10 78	10 78	10 78	32 34
New Hanover,	Wilmington,	5 00	5 00		10 00
Chatham,	F. M. Soc. at Mary's Chapel,	3 00	3 00	4 00	10 00
Caswell,	J. Y. Wilkerson,			5 00	5 00
Wilkes,	James M. Parks,	1 00			1 00
	Amelia Cleveland,	1 00			1 00
	Emeline M. Shuford,	1 00			1 00
	James Martin,	1 00			1 00
		316 62	155 48	165 87	636 97

Treasurer's Report.

JAS. S. PURIFY, TREA. TO N. B. S. CONV.	H. M.	F. M.	EDU.	TOTAL
To amount contributions to N. B. S. Con.	316 62	155 48	165 87	636 97
CREDIT.				
By cash paid for printing Minutes,	21 68	21 66	21 66	65 00
By cash paid to those who loaned the Convention sundry sums at last session,*				
To Dr. More,	10 00			10 00
" Geo. M. Thompson,	10 00			10 00
" A. Dockery,	10 00			10 00
" R. McNabb,	10 00			10 00
" Wm. H. Jordan,	10 90			10 00
" T. B. Barnett,	10 00			10 00
" N. A. Purify,	5 00			5 00
" R. T. Sanders,	10 00			10 00
" James Dennis,	10 00			10 00
" J. Y. Wilkerson,	5 00			5 00
By cash paid Edward Kinsford, to be deposited with the Board of Foreign Missions,		125 82		125 82
By cash paid J. L. Terrell, for board of J. H. Hunnicath,			40 00	40 00
By cash paid W. T. Brooks, for board of M. T. Yates,			107 80	107 80
	111 68	147 48	169 46	427 82
Balance in the hands of the Treasurer,	204 94	8 00		232 94
Amount overpaid by the Trea. Edu. Fund, The Education Depart. is in debt, \$54 59.			3 59	

JAMES S. PURIFY, TREASURER.

*R. Sanders \$10. R. D. Bumpas \$5, to be yet paid.

REPORT ON PERIODICALS.

Your Committee on Periodicals, beg leave to submit the following report :

On the importance and value of religious periodicals, your Committee consider it unnecessary to speak. This point is now generally understood, though not to so great extent as is desirable. In addition to the general importance of religious periodicals as a means of diffusing information and imparting intelligence, the special importance of a religious paper among ourselves, to advocate and sustain our local interests, and as a medium of information and intercourse for our denomination, is sensibly felt, and the temporary suspension of the Recorder and Watchman increases the conviction of the great, we might almost say the indispensable importance of such a means of support and prosperity of the general interest of religion among us.—With this conviction we rejoice in the prospect of the revival of the Recorder, which has been suspended for a time, and which was succeeded by the Christian Repository. We believe that the denomination through the State should feel a spirit of congratulation in prospect of this event, and that they should spare no pains to bring it about. Your Committee, deeming it unnecessary to indulge in any protracted remarks upon the general importance of religious periodicals, or the special importance of sustaining one among ourselves, beg leave, in conclusion, to submit the following resolutions :

Resolved, That we believe that it is highly important to the interest of religion among us, and to our operations as a denomination, that a religious periodical should be sustained among us.

Resolved, That we rejoice in the prospect of the revival of the Recorder, under the management of our esteemed brother Thomas Meredith.

Resolved, That we recommend to our brethren and friends, united and active effort in bringing this paper again into existence, and in obtaining for it an extensive circulation.

All of which is respectfully submitted.

THOMAS B. BARNETT, *Chairman.*

REPORT ON EDUCATION.

Your Committee think the subject of Education has not received that attention in your deliberations, which its importance demands. So far as they recollect, it has not, for some years past, occupied for scarcely a moment a place in your public deliberations. And why is it so? We have not sufficiently informed ourselves upon the subject. Its importance has not been duly considered. In our deliberations, too, we seek too much for topics that will produce animated discussion and sensible effect. We are too anxious to reap speedily the results of our own labor. We walk by *sight* and not by *faith*. Should we not rather sow, that others may reap, and labor, that others may enter into our labors? In regard to the harvest to be reaped, the object to be gained by our benevolent efforts, all are agreed. It is to convey the Gospel and its blessings to a fallen and ruined world, to raise man from the degrading influence and misery of sin, to the enjoyments of all that is pure and ennobling in this life, and to glory and immortality in the world to come.

And what have we done in furtherance of this object, what for the spread of

the gospel abroad, and for its success at home? Only twenty eight of our 421 churches supposed to be favorable to missionary operations, were represented in this body last year, and these contributed, on an average, only \$16 each. Three missionaries who travelled last year about 367 days, received in contributions at the rate of only about thirteen cents a day. Our 24180 church members raised last year \$893,93 which is not an average of four cents per member. Is it proper to *provoke* one another to exertion? Your Committee notice that the churches in a sister state, with about our number of members, have averaged, for the last five months, in their monthly contributions for a single object, nearly as much as we contributed last year for our *three*. Ought it to be said that it takes us twelve years to do what our brethren elsewhere do in as many months?

But why do we do so little? Laymen answer, we need more laborers, a more faithful and efficient ministry. The ministry do not deny this, but reply that the fault is chiefly in the churches. They need more piety and intelligence. Our members need to be instructed in their duty. They need more the spirit of benevolence and good will which actuated our Saviour. Both replies are correct. There must be a great improvement both in our ministry and churches, or we may be assured that what we now seem to have will be taken away.

But our condition may be viewed in another light. By reference to the last census it will be seen that of the 209,685, the number of our white population over twenty years of age, there are 56,609 who cannot read and write. A little calculation will show any one, that probably one third of our population over fifteen years of age is in a like condition. As we have but few members in our churches under this age, we know at once what must be their general character. And as the churches are, so will be the ministry. Indeed the latter must come from the former. The general character of the ministry will not be much in advance of the churches. And when we recollect that till within a few years we have had no Institution in the State to which those who had the ministry in view could resort, it is not surprising that the churches should urge our brethren into the ministry without the advantage of an education.

Under all these disadvantages, however, a few noble spirits have been raised up, and with the blessing of God have done much. We are not however to improve our course for the future by mourning over the past, but by looking forward, and the course before us appears to be plain. We must labor to benefit our children, and our children's children. The young must be educated. Our brethren must be impressed with the importance of educating their children, and with the duty of providing Institutions suitable for accomplishing this object. We must labor that those who shall occupy our places fifty or an hundred years hence, may possess advantages and have materials that we are deprived of. If our churches are ever brought to do any thing worthy of the name of christian effort and christian benevolence, it must be accomplished by diffusing more generally among our people the means of education.

Your Committee remark, then, that our Free Schools should receive the special attention of ministering brethren. These schools are just going into operation. We are unaccustomed to them. They are in their infancy. The system itself is undoubtedly imperfect, and for this reason requires attention. If

its effects be observed and pointed out, they will soon be remedied. In our denomination, no person will be found to attend to this, unless our ministering brethren do it. And they should make it a point of duty to do so. They should become the guardians of these schools. They should visit every one in their respective section or in any way connected with their churches. Teachers need encouragement. It will give them great pleasure to see that there is some one at least who sympathizes with them, and who appreciates, in some degree, the importance of the services they are rendering to community. The pupils can also be conversed with and encouraged in habits of virtue. It should never be forgotten, that in a few years they will make the community. From these, too, will be formed the churches and the ministry.

Your Committee again remark, if the course recommended be pursued, it will have an important influence in raising up an efficient ministry. It will lead us to observe more conscientiously the command to pray for more laborers. When interested in the education of the young, we shall feel the force of the command, "Pray ye therefore the Lord of the harvest that he will send forth more laborers into his harvest." When we recollect these are soon to fill our places in society and in the church, shall we not feel moved to offer this prayer in great sincerity? When we find one here and another there possessing talents and promising usefulness, shall we not feel an earnestness never before realized? Such will be taken in the arms of our affection and carried to the Saviour to be blessed. If faithful to our duty, we may expect that God in his Providence will prepare them for the church. Have we not sufficiently long raised in vain the Macedonian cry, "come over and help us" The time has come when we must help ourselves. If we have an efficient ministry we must raise them up ourselves. We must look among our churches and find those that appear to be filled with the spirit of God, and do what we can to bring them forward and prepare them for usefulness.

It gives your Committee pleasure to refer, in this place, to Wake Forest College. This Institution, which was commenced under your patronage, is already exerting a very favorable influence on our denomination. It has had its influence in calling attention to the subject of education. It has awakened to a considerable degree, an interest on this subject among our churches. It has already supplied many teachers for our primary schools and Seminaries. These are beginning to exert a favourable influence on the community.

It gives us the most pleasure, however, in contemplating this Institution as a place to which those can resort who have the ministry in view. It affords an opportunity to obtain a substantial Collegiate education, and also much Theological Instruction that will be useful to a minister of the Gospel. In this respect, our churches are also reaping the fruits of our labor. Though just begun, we have sufficient to encourage us onward. In building up this institution we have undertaken a noble and arduous work. It will call for sacrifice and exertion. United, however, we can carry it onward and ultimately establish an Institution of permanent and lasting value to the State and denomination.

J. B. WHITE, Chairman.

REPORT ON PUBLICATIONS.

The importance of intelligence as the handmaid of piety, is perhaps so generally admitted, that it would be deemed an act of supererogation to attempt to prove it. But, like many other important truths, it seems to be *admitted* only to be *neglected*. Whatever may be thought of the claims of "polite literature," there is reason to believe that the importance of sound religious knowledge is not as deeply and extensively felt as it should be. We seem to have fallen upon times when it is deemed quite immaterial what views are entertained on the subject of religion; and it is to be feared that we are fast hastening to a period, if we are not already at it, when serious and substantial things will be so unfashionable, and so little relished by the general reader, that they will have to retire out of the way, to make room for the fanciful and romantic. A large portion of society read nothing at all, and the other portion, with a few exceptions, read *trash*. There is not time for religious reading, it is thought, and to be defective in sentiment, or low in spiritual emotion, is regarded as no great crime.

Christians themselves do not seem to feel the importance of high attainments in religious knowledge. Without intending to enter fully into the subject at present, we would ask them, especially, to consider some of the evils resulting from ignorance on divine things. How much has the cause of religion suffered through the unskillfulness of its advocates? Their obscure and erroneous views have been so expressed as to make false impressions, and to create a prejudice against the truth where the intentions have been good. Diversity among christians arises very much from the lack of religious knowledge, and the evil effects of this diversity are sufficient to show the importance of spreading that light which will bring all to "see eye to eye." Most of the heresies and discords of either ancient or modern times, have originated in ignorance of Scripture truth; and making all due allowance for the working of depraved feelings, which prompt many to oppose what they know to be right, and to pursue what they know to be wrong; it must be admitted that a very large proportion of those who are really retarding the cause they profess to serve, err for the want of correct information. To take a single class as a specimen of the rest, we observe that this is the great defect of the anti-missionaries. It is admitted that among them are some few men of pretty fair intelligence, and it is to be feared that their *leaders* err from a less innocent cause than ignorance; but so far as our knowledge extends, the most of them are amazingly ignorant on the subject of christian obligation and duty, and are conscientiously opposing the spread of the gospel in the belief that they are thereby doing God service! Could they be made better acquainted with the character and spirit of christianity—could they have unfolded to their minds a correct history of modern missions—were they even acquainted with the memoirs of Pearce, Fuller, Carey, Rice, Boardman, and Ann H. Judson; if with this information they could still oppose missions, I would then admit that the cause lies deeper than intellectual darkness. But so long as I find that the neglectors and opposers of Missions are generally deficient in religious intelligence, and neglectful of the means of improvement, I must think this no small cause of

their opposition. I cannot think that any one, who is a friend of our Lord Jesus Christ, can oppose the measures which circulate a knowledge of his salvation, *if he knows what he is doing.*

As a denomination we have much reason to seek to be better understood by the public. It is not known as it should be, why we do not bring our infants to baptism, why we refuse to communicate with other professed christians at the sacrament of the supper, why we so tenaciously adhere to immersion, &c. All this is set down, not to our love of truth and strict conformity to scripture, but to bigotry and want of benevolence, if not to something worse. How plain and important the duty, then, to multiply and circulate suitable publications? There is no other means by which we can act so extensively on the public mind; and, *cæteris paribus*, that cause will make most progress, which makes the most use of the press.

We have too long neglected to avail ourselves of the advantages of the press, as we should have done. We have not been sufficiently systematized and concentrated in our efforts. Too many years passed away before we had any publishing establishment, and now that object is gained, our people are too slow in coming up to its support. This tardiness, it is to be feared, arises in some cases from selfish indifference to the truth; but in others, and, not a few, it arises from an undervaluation of the press as a means of promoting it. The last error might be corrected, we think, by a careful study of the Reformation, and the French Revolution; in each of which the press was the most efficient engine employed—in the former for good, in the latter for evil.

It was from a conviction that the press has great power over public thought and feeling, that the Baptist General Tract Society was organized. This Society has furnished a large number of valuable Tracts, which have been widely circulated; but it was found to be too restricted in its operations, as we needed books as well as Tracts; and to meet the demands of the cause, it was concluded a few years since to form an American Baptist Publication Society, which should furnish all kinds of publications we need. Thus the Tract Society was transmuted into one more general. The Publication Society is located at Philadelphia; and has proceeded to issue publications as rapidly as the funds received would permit. The first two articles of its constitution sufficiently explain its character and objects, and the manner in which they may be promoted, to secure the co-operation of every Baptist, or friend of the Baptist cause, throughout the country:

“Article 1. The name of this Society shall be—the American Baptist Publication and Sunday School Society. Its object shall be to publish such books as are needed by the Baptist denomination, and to promote Sunday Schools by such measures as experience may prove expedient.

Article 2. Any person may become a member of this Society by paying, annually, the sum of one dollar or more; a life member by the payment, at one time, of twenty dollars; a life Director by the payment, at one time, of fifty dollars.”

We would call the attention of the friends of the cause throughout the State, to this society, and its terms of membership, and urge upon them to come up to its help. Let us look upon it as *our* Society. Let us in some way become connected with it, and take an active part in circulating its publications. Let

as purchase its publications as they come out, for the benefit of our families, and train our children to habits of *religious reading*. And besides family Libraries, let us seek to establish in every church a Baptist Library, which, under the supervision of a Librarian, shall be accessible to all who will read. A sum can be raised for this object, annually, without much burden, if systematically attended to. Let one or two individuals be appointed, (females perhaps would be better,) to keep subscription books, in which the names of those are recorded from whom they are to expect a stipulated sum *annually*. In this way a good Library may be formed in the course of time, which will be no small help to the presiding Pastor, and which will contribute much to the spiritual growth of the congregation, *if its volumes are read*.

And now, reader, do not lay aside this report, feeling that your perusal of it has accomplished the object for which it was written. Its design is to set you to work in this cause. It places before you something to be *done*. It asks your help in a most important department, where you are personally concerned. It seeks to remind you that while it is the *truth* which sanctifies, on you rests the solemn responsibility of making that truth manifest.

J. J. FINCH, *Chairman*.

REPORT ON FOREIGN MISSIONS.

Your Committee cannot present a more profitable report, than an abstract of the progress of Foreign Missionary operations up to the present time.

It would be well to refer to the minutes of the last Convention for a general view of the origin and progress of Foreign Missions among the Baptists of the United States.—To persons who do not receive regular annual reports of the Missionary Board, a file of the minutes would be valuable for the missionary data thus furnished. We have now 20 missions—100 stations and outstations, 45 American Missionaries, 54 American Assistant Missionaries, 111 native preachers and assistants—total 210 missionaries and assistants, 77 churches, 780 baptisms the past year, 3709 members of the mission churches, 44 schools, 877 scholars. A reference to the Report on Foreign Missions before the last Convention, will show the increase of stations, &c. The receipts from auxiliaries, individuals, &c, for the year ending April 1, 1842, were \$52,137 10; expenditures, \$57,793 94; excess of expenditures \$5,656 84.—Our brethren should make themselves familiar with the above general items. The 8 missions among the American Indians are among the Ojibwas, Ottawas, Oneidas and Tuscaroras, Ojoes, Shawanoes, Cherokees, Creeks and Choctaws. The state of religion among the Indians, continues to afford evidence of increasing prosperity. Numbers of these unhappy beings are now able to read the word of life in their own language. Through the instrumentality of the missionaries, they are rapidly acquiring a knowledge of the arts of civilized life; and some of them are persons highly refined and of great intellectual attainments. Interesting revivals of religion have occurred among the Tonnawandas and Cherokees, in which considerable numbers were added to the church. In the latter tribe are 1000 members of the Baptist Church; and among them are numbered some of their principal chiefs. An effort has been

made to throw odium on the character of Jesse Bushyhead, (a celebrated chief, and also a minister of the Gospel,) for supposed delinquency as agent of the U. S. Government in the pacification of the Seminoles of Florida; but no unprejudiced mind will attach blame to Jesse Bushyhead for his conduct in this delicate agency, after a due examination of all the circumstances.— We rejoice in the knowledge of the fact, that the red man is opening his eyes to the great destroyer of his species, and that the use of ardent spirits is rapidly diminishing among these children of the forest. The conduct of many Indians, with regard to the use of ardent spirits, should put to blush many who make greater pretensions to civilization and refinement.

According to the report of the Board, in its annual meeting in April last, the number of missions in Europe is 3; comprising 21 stations and outstations. In France are 2 missionaries and assistants, 12 native preachers and assistants, 13 churches, 36 baptized, 200 members. In the mission to Germany and Denmark are 10 stations and outstations, 9 preachers and assistants, 13 churches, exclusive of that at Steelyard, 150 baptized during the past year, and 350 members. In Asia there are 6 missions. In the mission at Maulmein, including the Amherst mission, are 17 stations and outstations, 17 missionaries and assistants, 6 churches, 57 baptized during the year ending July 1841, 475 members. The other Asiatic missions are at Tavoy, Siam and China; in Arracan, in Assam, and among the Pelonggos. The success that has attended the efforts of the missionaries at the different Asiatic stations, has been of a most encouraging character. The increase, however, is not precisely known. In Africa, American Baptists have 2 missionary stations, 5 missionaries and assistants, and a native assistant. The schools established by the missionaries, are exerting a most excellent effect on the natives of that benighted land. The deficit of nearly \$7000 in receipts, as noticed above, was promptly advanced by the treasurer, deacon Lincoln, of Boston. While this fact redounds greatly to the credit of our excellent brother Lincoln, it should induce us, as a body, to use proper efforts to prevent a recurrence of a similar circumstance. Brother L. advanced this amount from his own private funds, at a time of pressing need in the mercantile world, and has received no remuneration for his services as treasurer for years. Baptists of North Carolina should arouse to a proper sense of their obligations. Indeed our brethren throughout the Union need somewhat to be urged to their duty in this respect. Compared with other christian denominations, we are thrown into the shade. Christians in other denominations in our country, less in numbers and of feebler ability, outstrip us in this heavenly race. The bare statement of the fact will stimulate us, it is hoped, to renewed vigor in the Foreign Mission enterprise. Our brethren in England devote, annually, nearly \$120,000 to the cause of Foreign Missions. Not only do English Baptists support the Gospel at their own churches, and that too, not by having preaching once a month, but every sabbath; but they are compelled by law to assist in the support of the Episcopal Church, which is the established church of the kingdom. These brethren, less in number than one-third of American Baptists, contribute more than twice as much as we do for the extension of our Redeemer's cause among the heathen. In almost all our religious efforts, the burden falls on a small minority of the

body. This should not be so. Some plan should be adopted by which the majority should be brought to action. There are about 35,000 members of the Baptist churches in North Carolina—a portion of them, however, profess to be opposed to the sustaining of christian missions among pagan nations—allowing that there are 10,000 of these, (and this exceeds the real numbers,) there will be left 25,000 Baptists in N. Carolina, who profess to feel an interest in Foreign Missions. It were easy to calculate what a vast amount of good might be effected by these 25,000, if they were to contribute systematically.

Your Committee have observed some valuable hints on this subject in the September number of the South Churchman Repository. Suppose each Baptist in North Carolina, friendly to missions, were to contribute the small amount of one cent a week for Foreign Missions; the amount that would be contributed can be easily estimated; and how easily could we all spare so small an amount. In truth the amount being small, constitutes, in the eyes of many, its greatest ground of objection. But let us not be deterred—such an objection must come from an open enemy, or a timid friend. Will not our 21 associations, that now contribute to Foreign Missions, pledge each one itself to raise, annually, an amount equal to one cent a week for each of its members? Will not each church in these associations make an effort to adopt and carry on the cent a week plan? Let us hope they will; and at the next annual meeting of the Convention, we shall see the fruits of our labor. Nor let us be discouraged, if all our members cannot be brought to a sense of their duty at once. Forward let us go—onward let us move, until every Baptist in the State shall have enlisted in this glorious cause. The reflex influence produced on religion at home by our efforts to spread it abroad, is a decided evidence of the approbation of Heaven of the Foreign Mission enterprise. Those churches that have been foremost in the support of the Foreign Missionary operations have, without a single exception in the knowledge of the Committee, been most eminently favored from on high, not only in spiritual growth, increase of influence and numbers, but also in a manifest elevation in piety, and increase in all the graces of the spirit. How culpable then, are those ministers who do not urge on their charges, their duties in regard to sending the Gospel to the benighted lands of the earth? In vain will they plead at the bar of a Just Being, that they refrained for the sake of peace.—The Prophets of old said they could not hold their peace, nor the Apostles, nor even would the blessed Redeemer court peace, when such tremendous interests were at stake. But, alas! it is reserved for a time-serving ministry of the 19th century, “having itching ears,” thus to propitiate the good-will of those who are “at ease in Zion,” by “shunning to declare the whole counsel of God.” But we hope that the time has arrived when ministers are becoming more emboldened in this blessed cause. On parents too, devolves a duty of no small magnitude: early impressions are seldom effaced from the minds of the most aged. Through life will sentiments imbibed in childhood continue, unseen and unknown, to influence almost every action. How important that parents should early imbue the mind of their offspring, with a proper view of the subject of our report. We can easily imagine with what eager eyes the little boy would follow the finger of a fond mother, as she traces on the map the spot that marks

Calcutta; and as a mother's lips tell of the toils and difficulties of Cary and his partners in missionary toil, his little heart would pant that he were a man and could follow over the wide Atlantic, stand where stood the man of God, preach that same Gospel, and at last fill so honored a grave; and when the father draws around him his little ones, and tells of the sufferings of a Judson, while a prisoner in chains, to the unfeeling idolaters, while he points out Rangoon, and other places in which he was tortured, while again he points to Ava, where the heroic Kincaid dared to proclaim the glad tidings of a Redeemer's love, despite the menaces of a merciless despot, and Maulmein, Tavoy, Mergui and the land of the interesting Karen,—and tell them that here Judson now lives to tell of a risen Saviour,—here the devoted Boardman breathed his last,—there lie the remains of the sainted Pierce,—there the humble monument that covers the dust of the pious Mrs. Judson. We can easily see what an interest will be excited in that young circle, and imagine the thousand questions that will be asked by their infantine lips. Not only may parents thus imbue the minds of the rising generation with a love of missions, but the Sabbath School teacher may be a powerful auxiliary in this cause. By preserving interesting reports of missionaries, and relating them to his class on Sabbath, the teacher may create in the minds of his youthful charge, an abiding interest; and possibly may excite in them a desire to become messengers of bleeding love to dying man.

The prospects of missionaries, under the control of the Board, are encouraging in all respects, save the pecuniary means of their maintenance. The difficulties that oppress our country, are known to be distressing; and retrenchment in our affairs is becoming necessary almost daily; but let it not begin in our contributions to the course of christian benevolence. The apprehensions of our missionaries are painfully excited, lest their means of doing good shall be farther restricted, or entirely cut off, and themselves compelled to return home and engage in some employment, to procure the necessaries of life. This would be greatly to be deplored, inasmuch as already great expenditures have been incurred in enabling missionaries to reach their posts of labor, in qualifying them to speak the language of those among whom they are stationed, and the erection of suitable houses, &c. for purposes connected with the missions: and if each of us regarded the matter in its true light, our missions could be sustained, nay increased, and the burden on each one would be light. Donations of articles of clothing, clothes, stockings—such articles as are used in schools, as pencils, slates—would prove very acceptable aid.—Thousands might be contributed in this way, which would gladly be spared by donors, did they know that such articles would be needed; and measures should be adopted in each State whereby a channel could be formed, through which such articles could flow to the desired end. There are incidents in the history of our Foreign Missionary operations, that are of exciting interest. In the origin of the Baptist church, in Hamburg, the hand of our heavenly Father is evidently seen. A serious and well-meaning individual, desirous of seeking his own salvation, commences to search the Scriptures. Spirituality of life and heart are there plainly laid down as the duty of those who would follow Christ. Determined to devote himself to the cause of human salvation,

he makes the word of God his daily study; and he is led to believe that the Scriptures hold forth believer's baptism only. Providentially he came in contact with a pious captain of a ship, trading between Hamburg and Philadelphia, who "instructed him in the way more perfectly." That captain was a Baptist, and he loved his Saviour, and felt that he was "not ashamed of the Gospel." What an example is here set to many "who name the name of Christ," who, when they leave their homes, act as though their christian obligations no longer bound them when absent from home. Mr. Oncken found that this pious sailor held precisely the same sentiments that he himself had adopted from reading the Scriptures. As time rolled on, Mr. Oncken became a Baptist; a church was organized; and although it has passed through the fiery trial of civil persecution, the church has continued to prosper, until now the Gospel, in its purity, is proclaimed by faithful laborers; and there are now 13 churches that have been constituted in connexion with the mission to Germany and Denmark.

But perhaps there never has occurred a more remarkable instance of the Divine leadings, than have been apparent with the origin of the Baptist interest in Denmark. Peter Mænster, feeling deeply his condition as a sinner, became convinced of his duty in regard to baptism, &c., attached himself to the church, and at once became the victim of unrelenting persecution. His brother, Adolph Mænster, who was about to be installed into the pastoral office, (with almost every comfort that could make life desirable,) in connexion with the established church; on learning his brother's distressed condition, visited him, conversed with him, and on investigation finding his brother to be correct, himself became a Baptist. These brothers "shunned not to declare the whole counsel of God;" and whilst they honored God, they drew on themselves the vindictive ire of those who had temporal authority over them. They were thrown into dungeons, and their limbs fettered with heavy irons. The bare recital of their persecution reflects sadly on the liberality of the 19th century—a cord was touched that vibrated most painfully throughout England and America. The English Baptists sent a deputation to the authorities of Denmark, and although they had expected to find the situation of our brethren painful, yet, say they, "it was worse" than we expected. Both the brothers were involved in heavy pecuniary embarrassments, in consequence of their fines and imprisonment, and when they could no longer raise the means of liquidating these unjust demands, their cruel persecutors have levied on their little furniture—and late accounts assure us that it is, or was but a short time since, advertised to be sold for prison charges, &c.!!!—"Tell it not in Gath—publish it not in the streets of Askejon." This in a professedly christian country! Nor is this all: another man, by name of Peter Andreas, for the crime of becoming a Baptist, was stripped of every article of furniture, and even of his clothing, except what he wore on his person; and even the little presents given to him by christian friends and brethren in the depths of his distress, were barbarously taken from him. The court was compelling him to undergo imprisonment of from 10 days to a fortnight at a time, which was reckoned as so many dollars towards the fine imposed upon him, which he was not able otherwise to pay. Rasmus Jorgensen, another holy sufferer, has

been fined on the principle of arithmetical progression, viz: the first month of his refusing to have his child christened, he was to pay \$10 per week; 2nd month, \$20; 3rd month, \$40; 4th month, \$80, and so on, until his property was exhausted—when he was to be imprisoned, and ultimately banished for life, in case of his continued refusal to bring his child to the Lutheran font. It seems almost impossible to believe that such cruelties are practised at this enlightened day in a christian land, but, alas! it is too true.

Notwithstanding all these things, the hand of the Lord is with our brethren; pure Christianity is shedding its hallowed influence more and more extensively over those classic lands; and we cannot resist the conviction that ere 50 years shall bring around another jubilee, that that land, with ours, shall rejoice with us in the knowledge of the truth as it is in Jesus.

If, under all these circumstances, so discouraging to human view, the Gospel flourishes in the hands of our missionaries, should we be discouraged? Should our contributions fail? And now while China is thrown open, so that the word of God has free access to the millions of her idolatrous subjects, shall we slacken in our efforts? By no means; on the contrary, let us double our diligence—let our contributions flow more freely—let the heralds of the Cross be multiplied—~~nor~~ let us give over the struggle,

“Till o'er our ransomed nature,
The lamb for sinners slain;
Redeemer, King, Creator,
Returns in bliss to reign.”

S. J. WHEELER.

Some persons who have been desirous of contributing to the aid of Foreign Missions, by leaving a provision in their wills, have been defeated in their wishes from the fact, that the legacy was given in such a manner that it could not be paid over. It is therefore deemed expedient to subjoin the form of a bequest, which will be valid:

I, A. B., bequeath to my executors, the sum of _____ dollars, in trust, to pay over the same, after my decease, to the person who may act as treasurer of the North Carolina Baptist State Convention, when the same is payable, to be applied to the Foreign Missionary Fund of said Convention, and the receipt of said treasurer shall be a sufficient discharge.

THE N. C. BIBLE SOCIETY.

We are sorry to have to state, that the paper containing an account of the last session of this Society, has been mislaid in the *printing office*, and cannot be found. If any apology can be offered for this occurrence, it must be found in the confusion occasioned by our late fire, which happened about the time the document was lost. All that we recollect is, that

S. WAIT was *President*,

Dr. G. C. MOORE, *Rec. Secretary*,

And that resolutions, strongly in favour of the American and Foreign Bible Society, were eloquently discussed by E. Kingsford and T. Meredith, and unanimously adopted. Also an appropriation was made, through E. Kingstord, to the Foreign Mission Board at Boston,

Synopsis of Baptist Associations, &c.

NAMES.	WHEN CONSTI- TUTED.	DATE OF REPORT.	NO. OF CHURCHES	ORDAINED MINIS	LICENTIATES.	BAPTIZED.	TOTAL, WHITE AND COLORED.
Abbott's Creek,*		1841	10	4		1	
Bear Creek,*	1834	1841	10	4		1	296
Boulap,	1833	1841	9	4	1	43	459
Brier Creek,	1809	1841	14	5		12	566
Cape Fear,	1805	1841	41	26	4	354	2529
Catawba River,	1826	1841	24	13	4	43	766
Chowan,	1806	1841	40	24	11	541	4844
Contentnea,*	1833	1841	17	5		8	500
Country Line,*	1810	1841	19	10	2	14	1298
Fisher's River,*		1841	11	5		34	88
Fiat River,	1794	1841	17	11		117	1709
French Broad,	1810	1841	12	10	2	17	507
Goshen,	1829	1841	22	8	1	41	1152
Green River,	1841	1841	16	8	2		739
Kehukee,*	1774	1841	46	16		38	1206
Lewis Fork,	1836	1811	15	7	1	30	728
Liberty,	1835	1841	12	5		15	581
Little River,*		1840	20	12			400
Mayo,*		1831	13	6			257
Mountain,*	1799	1811	30	9		58	1692
Neuse,	1794	1840	5	5	12	157	
Pee Dee,	1818	1811	14	6	1	9	969
Raleigh,	1809	1841	23	16	3	184	
Salem,		1841	18	10	1	23	778
Sandy Creek,	1758	1840	22	10	2	251	1381
Tar River,	1831	1841	16	5	4	30	1413
Three Fork,	1841	1841	10	7			450
Tuckasiege,	1829	1841	20	9	4	18	529
Valley River,	1840	1841	6	4	2	8	229
Yadkin,	1790	1841	14	12		33	409
White Oak,*			13	7	1		
Bethel Conference							
--Free Will,		1841	43	33		63	2072
Hepsibah Chapel,	1809	1841	1	3	1	3	353
Lee's Chapel,		1841	1	1			100
Baptist Chapel.	1812			2	2		21

*Those marked thus, are anti-missionary.

in North-Carolina.

CLERK AND OFFICE.	TIME OF MEETING.
Joseph Davis, Abbott's Creek.	Saturday before 4th Lord's day, August.
Robert Jones,	Saturday before 1st Lord's day, October.
G. W. Purify, Chapel Hill.	Saturday before 1st Lord's day, August.
James Martin, Brier Creek,	Saturday before 4th Lord's day, September.
H. Lennon, Princess Ann.	Friday before 1st Lord's day, October.
Lewis McCarry, Duncan's Creek.	Friday before 2nd Lord's day, October.
S. J. Wheeler, Murfreesboro'.	Wednesday before 3rd Lord's day, May.
Mark Bennet, Tarborough.	Friday before 4th Lord's day, October.
S. I. Chandler, Ebenezer.	Saturday before 3rd Lord's day, August.
Henry Steele, Little Yadkin.	Friday before 4th Lord's day, September.
T. B. Barnett, Abrams Plains.	Saturday before 2nd Lord's day, August.
Luke L. Branson, Burnsville.	Friday before 4th Lord's day, August.
J. G. Dickson, Faison's Depot.	Friday before 1st Lord's day, October.
J. G. Grayson, Golden Grove.	
J. Biggs, Williamston.	Saturday before 1st Lord's day, October.
R. L. Steele, Harper's Store.	Friday before 1st Lord's day, October.
Peter Owen, Lexington.	Saturday before 3rd Lord's day, August.
T. H. Kennedy, Smithfield.	Friday before 3rd Lord's day, October.
A. McMillan, Jefferson.	Friday before 1st Lord's day, September.
S. S. Biddle, Newboro.	Saturday before 1st Lord's day, Nov.
A. N. Nicholson, Bostock's Mills.	Friday before 3rd Lord's day, October.
S. P. Norriass, Holly Springs.	Saturday before 2nd Lord's day, October.
James Brerard, Fairview.	Friday before 2nd Lord's day, August.
N. Richardson, Temperance Hill.	Saturday before 4th Lord's day, October.
T. G. Pritchford, Warrenton.	Saturday before 1st Lord's day, October.
R. Gentry, Jefferson.	Friday before 1st Lord's day, November.
George F. Caler, Franklin.	Friday after 4th Lord's day, August.
J. Whitaker, Jamesville.	Friday before 2nd Lord's day, October.
A. H. Martin, Hamptonville.	Saturday before 1st Lord's day, October.
C. Kennedy, Cravensville.	
Reuben Barrow, Kenansville.	Thursday before 2nd Lord's day, Nov.
Giles Underhill, Eagle Rock.	
B. Brown, Wakfield.	
J. Blevens, Jefferson.	

N. B. The Committee on Statistics, had designed presenting a tabular view of each Association in the State, showing the time when each church was constituted, names of its ministers and their postoffices, and also of the pastor, number of members, white and colored, name of the clerk and post-office; but the necessary items were so few, (only 2 or 3 associations,) that it is omitted altogether. The agent and missionaries, and others who feel interested, will please furnish the items from each association and forward them, without delay, to S. J. Wheeler, in Murfreesboro', N. C.

List of Baptist Ministers in North Carolina. Licentiatees are
in *italics*.

W. A. Atkinson, Rollsville,	<i>David Cox.</i>
Alex. Abernathy, Catawba river ass'n	N. P. Corn, Flat Rock.
<i>M. J. Abernathy,</i> do. do.	J. Cantrel, do. do.
Jesse Ammons, French Broad Assoc'n.	E. N. Chaffin, Yadkin Association.
Jordan Ashley, Lewis Fork Assoc'n.	<i>D. Cook,</i> Three Fork Association.
Wm. Ayres, Robeson C. H.	Wm. Church, Lewis Fork Assoc'n.
Levi Andrews, Clover Garden.	Henderson Cheek, Fisher's R. Asso'n.
John Allen, Wadesboro'.	George F. Coler, Franklin.
Z. B. Adams, Brier Creek.	<i>John Drake,</i> Culpepper's Bridge.
Joshua Ammons, Tuckasiege Assoc'n.	George Douglas, Trap Hill.
J. Angel, Hamptonville.	Thomas Dupree, Falkland.
T. Andrews, Ashville.	<i>Samuel Dusenbury,</i> Cumberland.
Jesse Adams, Brier Creek.	Samuel Doty, Oxford.
Stephen Bagemore, Windsor.	E. Davis, Lanesboro'.
Wm. Burns, A. M., Roxboro'.	William Dupree, Holly Springs.
J. G. Barclay, Jackson.	James Dennis, Hay's Store.
<i>A. J. Battle,</i> Wilmington.	D. Dobbins, Rutherfordton.
Wm. P. Biddle, Core Creek.	<i>Benjamin S. Sozier,</i> Shiloh.
Bailey Bruce, Fairview.	Joseph Evans, Flat Rock.
Reese Bayless, Jefferson.	William H. Edwards, do.
Reuben Bayless, Jefferson.	David Elder, Tuckasiege Association.
Luke L. Branson, Burnsville.	Jonathan Faw, Jefferson.
<i>J. H. Brooks,</i> Woodville.	M. D. Freeman, Forestville.
S. Brown, Northington.	Evan Forbes, Shiloh.
Wm. T. Brooks, Forestville.	J. J. Finch, Newbern.
Benjamin Bynum, Snow Hill.	S. Ferguson, Lewis Fork Association.
<i>Darius Bryant,</i> Fairview.	William J. Findley, Harrell's Store.
<i>G. L. Bracon,</i> Columbus C. H.	Jacob Faw, Jefferson.
James Blythe, Flat Rock.	George Fennell, Harrell's Store.
Warren Brooks, Emerson's Tanyard	R. Farthing, Three Fork Association;
B. Beach, Lewis Fork Association.	Jacob Green, do. do.
Jacob Bringer, A. M., Jefferson.	Atlas Gilbert, Emerson's Tanyard.
<i>Green Brown,</i> Jonesville.	<i>Richard Gentry,</i> Jefferson.
John Barrow, Wilmington.	Joseph C. Grayson, Golden Grove.
A. M. Craig, Britton's Roads.	Samuel Gibson, Franklin.
Stephen Chandler, Roxboro'.	William Goforth, New Hope.
<i>A. A. Connella,</i> Murfreesboro'.	James Griffin, Greenville.
Josiah Crudup, Linbank.	<i>Lowery Grimsley,</i> Jefferson.
S. J. Chandler, Person.	William Garner, Hamptonville.
Thomas Craig, Catawba R. Assoc'n.	Daniel Griffin, Greenville.
Willis Coggio, Gulf.	Thomas Hoggard, Pitch Landing.
J. Chastain, Jamesville.	Edward Howell, South Quay.
Thomas Carlton, Burke C. H.	William D. Holder, Franklin.
R. P. Cloud, Catawba river Assoc'n.	David Harrell, Windsor.
Eli Carrol, Jackson Hill.	William Hardee, Jackson.
P. C. Connelly, Dockery's Store.	John Harrell, Suffolk, Va.
J. B. Clifton, Busbee's Store.	John Haynes, Jefferson.
Enoch Crutchfield, Patterson's Store.	Joel Hill.
B. Carrol, Kenansville.	Wake Hill, Military Grove.
J. Clark, Catawba River Association.	<i>Elijah Hester,</i> Dutchville.
Joshua Carter, Hamptonville.	W. Hudgins, Warrenton.
<i>S. D. Collins,</i> Robeson C. H.	Steven Horn, Huntsville.
<i>J. Crutchfield,</i> Sandy Creek Assoc'n.	G. W. Huffham, Faison's Depot.

List of Baptist Ministers in North Carolina. Licentiates are
in *italics*.

- John Hunnicut, Forestville.
L. Horton, Wakefield.
D. Hayes, Robeson C. H.
William H. Hamner, Mocksville.
Samuel Hold.
Joseph Harrison, Hamptonville.
A. Hildebrand, Lincolnton.
Thomas Henson, Franklin.
William Haynes, do.
L. A. Herdson, Fairview.
P. Hodnet, Rowan C. H.
William Hollinsworth, Elizabethtown.
Charles Horton, Rollsville.
Jesse Howell, Holly Springs.
Eli Holland, Smithfield.
A. Harriss, Lilesville.
Joseph Harrison, Fort Defiance.
Joshua Hall.
C. Howell, Franklin.
M. W. Jones, Jonesboro'.
William H. Jordan, Williamsboro'.
William Jones, Chapel Hill.
Richard Jacks, Jefferson.
Prichard Jordan, Elizabeth City.
Calvin Jones, Jefferson.
T. B. Justice, Edynsville.
Kendrick Johnson, Holly Springs.
Robert Jordan, Cathey's Creek.
Jonathan King, Rutherfordton.
A. King, Roxboro'.
J. H. Kennedy, Smithfield.
Leonard Kingsbury, Rufford.
Thomas King, Halifax, Va.
B. T. Kirby, Beattie's Ford.
James King, Blue Wing.
James Kinsey, Franklin.
A. Kinney, Jacksonville.
Ruben Lawrence, Windsor.
C. Livingston, Harper's Store.
B. Lanier, Mount Lebanon.
Joshua Lawrence, Tarboro'.
John Lyon, Flat Rock.
D. Lennon, Princess Ann.
H. Lennon, Princess Ann P. O.
John Lee.
Moses L. Mizell, Windsor.
T. Meredith, Raleigh.
Robert McNabb, Oxford.
William Mince, Flat Rock.
James McDaniel, Fayetteville.
John Montagne, Oxford.
Stephen Morgan, Ashville.
William H. Merrit, Chapel Hill.
- Peter Miller, Burnsville.
William A. Morriss, Diamond Hill.
S. P. Morton, Albemarle.
John Monroe, Mount Pelier.
Thomas McDaniel.
James S. Mimms, Fayetteville.
Thomas Mason, do.
James Murray, Greenville.
Mark May, Hamptonville.
Clayton Moore, Williamston.
J. F. McCall, Wadesboro'.
John Meares, Bladen C. H.
N. Martin, Robeson C. H.
Daniel P. Morriss, Lexington.
Barzillai McBride, Jefferson.
William E. Mull, Franklin.
Jacob E. Mingas, do.
Zebulon Minor, Fair Grove.
Ellan Mecoms, Stanhope.
M. Mason, Pathey's Creek.
John Nowell, Coleraine.
James Nash, Elizabeth City.
B. Nixon, Edenton.
George Nance, Raleigh.
Aaron Norden, Fayetteville.
D. R. Newton, Princess Ann.
Nathaniel Norwood, Roxboro'.
Mark Nowell, Eagle Rock.
Sol. G. O'Brien, Warrenton.
Peter Owen, Lexington.
William E. Oakly, Forestville.
Zachariah Neal, Brown's Store.
Philip Powell, Hamptonville.
A. Pleasant, Harper's Store.
Jesse Powell, Conneconara.
Furney Prevat, Fayetteville.
Selby Patrick, Columbia.
Robert Pardew, Brier Creek.
William Pierce, Windsor.
G. W. Purify, Chapel Hill.
N. A. Purify, Greenville.
Stephen Pleasant, Roxboro'.
J. S. Purify, Forestville.
John L. Prichard, Milton.
H. W. Patterson, Mountford's Cove.
J. F. Pendergrass, Franklin.
John Purify, Holly Springs.
J. Prichard, Charlotte.
H. P. Parham, Burnsville.
Plummer Pierce, Bellfield.
Robert Patterson, Burnsville.
Lewis Pipkin, Averasboro'.
Eli Philips, Temperance Hill.

List of Baptist Ministers in North Carolina. Licentiates are
in *italics*.

Humphrey Posey, Franklin.	Abram Twine, Sunshury.
Paul Phifer, County Line P. O.	<i>Oliver Turner</i> , Columbus C. H.
William Rees, Burnsville.	N. H. Tindall, Wright's Folly.
Noah Richardson, Temperance Hill.	<i>William Turner</i> , Lexington.
Enoch Rives, Jefferson.	James Vannoy, Harper's Store.
William Richards, Walnut Lane.	<i>D. Umstead</i> , Red Mountain.
Burton Roby, do.	Samuel Wait, Forestville.
A. P. Repton, Wilmington.	<i>John B. White</i> , Forestville.
John Robertson, Lexington.	Robert Wellborn, Jonesville.
H. Rayner, Winton.	Thomas Weaver, Chapel Hill.
James Ross, Windsor.	<i>Jonathan Wilkinson</i> , Norwood.
H. Robbins.	<i>Thomas Wright</i> , Brier Creek.
<i>R. E. Rives</i> .	James Wiseman, Cotton Grove.
<i>D. J. Rea</i> .	James Weathers, Oxford.
D. F. Richardson, Raleigh.	David S. Williams, Averasboro'.
John Raynes, Franklin.	Pleasant A. Witt, Jefferson.
Merrit Rickman, Mills River.	William White, Ballard's Bridge.
David Rogers, Kenansville.	Samuel Wilder, Eagle Rock.
<i>John Rowan</i> , Lexington.	Henry White, Windsor.
Thomas Stradley, Ashville.	<i>William White</i> , do.
Henry Speight, Middle Swamp.	T. Waff, Edenton.
William P. Swanson, Duncan's creek.	Harvey White, St. John.
Henry Spivy, Greenville.	James M. Webb, Rutherfordton.
Stephen Senter, Holly Springs.	Thomas Wilcox, Ballfield.
<i>Solomon D. Swain</i> , Jonesville.	William Wilson, Marly's Mill.
Jonathan Stevenson, Raleigh.	Hezekiah Woodard, Lumberton.
Artemas Shattuck, Temperance Hill.	<i>Elijah Wicker</i> , Powell's Point.
S. P. Smith, Wilkesboro'.	Daniel Westray, Franklin.
<i>Lemuel Sandalin</i> , Shiloh.	Daniel Windsor, Cheshire.
<i>Pat'k. Smith</i> , Warrenton.	Josiah Wiseman, Cotton Grove.
B. Styles, Jamesville.	Isaac Wright.
John Sukatowy, Franklin.	<i>Azariah Williams</i> , Reed's $\frac{1}{4}$ Roads.
<i>Asa Sadbury</i> , Onslow C. H.	Jonathan Wallace, Plymouth.
D. Sanderlin, Jonesboro'.	William Whitaker, Williamston.
Henry Swinson, Snowhill.	Jacob G. Woodall, Smithfield.
A. B. Stevens, Robeson C. H.	James Wilson, Sampson C. H.
Nathaniel Senter, Jefferson.	Willis Wellie, Roxboro'.
<i>Isam Stone</i> , Robeson C. H.	Jacob Wilkie, Franklin.
David Thompson, Smithfield.	<i>B. Ward</i> .
O. H. Trotman, Mintonville.	J. Woodard.
George M. Thompson, Murfreesboro'.	Aaron Wamble, Emerson's Tanyard.
Nathaniel Thompson, Yadkin.	Josiah Wilcoxson, Jefferson.
James M. Thomas, Charlotte.	J. W. West, Warsaw.
<i>Set Terrill</i> , Rolesville.	George W. Wallace, Kenansville.
B. Temple, Raleigh.	<i>Matthew T. Yates</i> , Forestville.

If there be any names of Baptist Ministers omitted, or if the postoffice be incorrectly stated, please communicate it to S. J. Wheeler, P. M., Murfreesboro', N. C.

